

ISAIAH LESSON 28

In Returning and in Confidence You will be Saved^a
(Isaiah 31:1-32:20)

Isaiah 31:1-32:20 Revised Standard Version (RSV)

Alliance with Egypt Is Futile

31^b Woe to those who go down to^c Egypt for help
and rely on horses,

who trust in chariots because they are many
and in horsemen^d because they are very strong,
but do not look to^e the Holy One of Israel^f
or consult the Lord^g!^h

² And yet he is wise and brings disaster,
he does not call back his words,
but will arise against the house of the evildoers,
and against the helpers of those who work iniquity.ⁱ

³ The Egyptians are men, and not God;
and their horses are flesh^j, and not spirit.
When the Lord^k stretches out his hand,
the helper will stumble, and he who is helped will fall,
and they will all perish together.^l

⁴ For thus the Lord^m said to me,
As a lion or a young lion growls over his prey,
and when a band of shepherds is called forth against him
is not terrified by their shouting
or daunted at their noise,
so the Lord of hostsⁿ will come down
to fight upon Mount Zion and upon its hill.^o

⁵ Like birds hovering, so the Lord of hosts^p
will protect Jerusalem;
he will protect and deliver it,^q
he will spare^r and rescue it.^s ^t

⁶ Turn to him from whom you have deeply revolted, O people of Israel.^u ⁷ For in that day every one shall cast away
his idols of silver and his idols of gold, which your hands have sinfully made for you.^v

⁸ "And the Assyrian shall fall by a sword, not of man;
and a sword, not of man, shall devour him;
and he shall flee from the sword,
and his young men shall be put to forced labor."^w

⁹ His rock shall pass away in terror,
and his officers desert the standard in panic,"
says the Lord^x, whose fire is in Zion,
and whose furnace is in Jerusalem.^y

Government with Justice Predicted

32 Behold, a king will reign in righteousness,
and princes will rule in justice.^z
² Each will be like a hiding place from the wind,
a covert from the tempest,
like streams of water in a dry place,
like the shade of a great rock in a weary land.^{aa}
³ Then the eyes of those who see will not be closed,
and the ears of those who hear will hearken.^{bb}
⁴ The mind of the rash will have good judgment,
and the tongue of the stammerers will speak readily and distinctly.^{cc}
⁵ The fool will no more be called noble,
nor the knave said to be honorable.^{dd}
⁶ For the fool speaks folly,
and his mind plots^{ee} iniquity:
to practice ungodliness,
to utter error concerning the Lord^{ff},
to leave the craving of the hungry unsatisfied,
and to deprive the thirsty of drink.^{gg}
⁷ The knaveries of the knave are evil;
he devises wicked devices
to ruin the poor^{hh} with lying words,
even when the pleaⁱⁱ of the needy is right.^{jj}
⁸ But he who is noble devises noble things,
and by noble things he stands.^{kk}

Complacent Women Warned of Disaster

⁹ Rise up, you women who are at ease, hear my voice;
you complacent daughters, give ear to my speech.^{ll}
¹⁰ In little more than a year
you will shudder, you complacent women;
for the vintage will fail,
the fruit harvest will not^{mm} come.ⁿⁿ
¹¹ Tremble, you women who are at ease,
shudder, you complacent ones;
strip, and make yourselves bare^{oo},
and gird sackcloth upon your loins.^{pp}
¹² Beat upon your breasts^{qq} for the pleasant fields,
for the fruitful vine,^{rr}
¹³ for the soil of my people
growing up in thorns and^{ss} briers;
yea, for all the joyous houses
in the joyful city.^{tt}
¹⁴ For the palace will be forsaken,
the populous city deserted;
the hill and the watchtower
will become dens for ever,

a joy of wild asses,
a pasture of flocks;^{uu}
15 until the Spirit^{vv} is poured upon us from on high,
and the wilderness becomes a fruitful field,
and the fruitful field is deemed a forest.^{ww}

The Peace of God's Reign

16 Then justice will dwell in the wilderness,
and righteousness abide in the fruitful field^{xx,yy}
17 And the effect of righteousness will be peace,
and the result of righteousness, quietness and trust for ever.^{zz}
18 My people will abide in a peaceful habitation,
in secure dwellings, and in quiet resting places.^{aaa}
19 And the forest will utterly go down,
and the city will be utterly laid low.^{bbb}
20 Happy are you who sow beside all waters,
who let the feet of the ox and the ass range free.^{ccc}

Revised Standard Version (RSV)

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^a **Chapter 28** is the first chapter of a new section of Isaiah through Chapter 39, dealing more directly with actual historical events during Isaiah's lifetime, and in particular, the invasion of Judah by King Sennacherib of Assyria in 701 B.C. which occurred during the reign of Hezekiah in Judah (2Ch 29:32;). Hezekiah became sole King in 715 B.C. shortly after Assyria had conquered the Northern Kingdom of Israel and deported many of its people. He immediately began the cleansing of the Temple in Jerusalem (2Ch 29:1-5; 2Ki 18:3-6). Because it took time to cleanse the Temple and consecrate enough priests, the celebration of the first Passover after the Temple was cleansed was delayed for a month (2Ch 30:2-4). Hezekiah sent letters to those who remained in Israel after the deportations inviting them to come to Jerusalem to celebrate the Passover with Judah (2Ch 30:1, 6) but most in Israel laughed and scorned the invitations (2Ch 30:10) though some obeyed the summons (2Ch 30:11). After this celebration, those who had been in Jerusalem returned to their homes in Judah and destroyed the altars on the high places and the Asherah poles (2Ch 31:1). Hezekiah, who had been a vassal of Assyria rebelled against the new Assyrian King, Sennacherib (2Ki 18:7), and made an alliance with Egypt against Assyria (Is 30:1-5, 31:1-3) which Isaiah had condemned as a failure to trust only in the Lord for salvation. This rebellion may have had something to do with Hezekiah's religious revival (2Ch 32:1; 2Ki 18:22) though this is not certain. Seeing that his rebellion was likely to draw an Assyrian response, Hezekiah strengthened the defenses of Jerusalem including enclosing the primary water source for the capital in a wall and building Hezekiah's Tunnel to bring water from the source to the City in a way protected from besiegers (2Ch 32:2-5). Sennacherib, whose army consisted of troops from many nations subject to Assyria, first conquered the rest of Judah (2Ki 18:13; Is 36:1) and threatened Jerusalem. Hezekiah tried to buy Sennacherib off by giving him all the gold and silver available from the Temple (2Ki 18:15-16) but Sennacherib was not appeased. He then besieged Jerusalem and attempted to undermine the morale of the defenders and intimidate Hezekiah into surrender (2Ch 32:9-19; 2Ki 18:18-37; Is 36:2-22) by, among other things, insulting God by pointing out that none of the gods of the other nations Assyria had conquered had been able to save their nations (2Ki 18:33-35). The Egyptians did not come to the aid of Judah as they were required to do by the alliance (2Ki 18:21; Is 36:6). In despair (2Ki 19:1-3; Is 37:1-3), Hezekiah joined Isaiah in praying to God for the salvation of Jerusalem (2Ch 32:20; 2Ki 19:14-20; Is 37:14-22). God responds through Isaiah's voice assuring Jerusalem that it will be saved (2Ki 19:21-34; Is 37:6-7, 37:21-35) and sending a plague to destroy the Assyrian

army outside Jerusalem's walls (2Ch 32:21-22; 2Ki 19:35-36; Is 31:8, 37:36-37). Chapters 28–31, the first group of chapters in this new section of Isaiah, alternate between threats of the danger of making an alliance with Egypt with assurances of the power and protection of the Lord. **Chapter 28** deals with the question of whether Jerusalem will trust in its own efforts and alliances with other nations for its protection, or it will trust in the Lord. **Chapter 29** promises that while Judah will suffer a chastening at the hand of the Lord, it will be given a reprieve from final destruction. **Chapter 30** repeats the theme of the other chapters in this section with a warning against an alliance with Egypt a promise of restoration for Judah, and a prediction of the disaster facing Assyria. This chapter emphasizes God's desire that His people would come to repentance and trust in the Lord so that the Lord might relent of His punishment.

^b The word **Woe** (Oy) is repeated at the beginning of every chapter from Is 28 to Is 33 (except Chapter 32) plus at Is 29:15, to emphasize their connection and unity. There are two "vineyard songs" in Isaiah, the first vineyard song is at Is 5:1-7, the second at Is 27:2-6. The **Woe** chapters follow immediately in the next chapter. These six woes of Chapters 28 through 33 echo the six woes of Is 5:8, 11, 18, 20, 21, 22 which follow the first vineyard song. **Chapters 31-32** .

^c Masoretic Text lacks "to".

^d **Horsemen**, or charioteers.

^e The Masoretic Text and Septuagint read "upon" rather than "to".

^f Qedosh Yisrael

^g Yahweh

^h (31:1) This verse is yet another warning against seeking an alliance with **Egypt** (Is 18:2; Jr 37:5; Dt 17:16), or relying on chariots or horsemen (Is 2:7, 30:16; Jr 46:9; Ps 147:10, 20:7, 33:17) or their own efforts (Is 22:11) rather than going to the Lord (Is 5:12, 5:24, 6:3, 9:3, 17:7-8, 29:15, 30:12, 43:15; Jb 6:10; Dt 20:1; Pr 21:23; Dn 9:13; Am 5:4-8; Ezk 29:16) for comfort and security (Is 30:1-7, 36:6-9). Consult or seek the Lord is likely a technical expression for seeking a prophetic or priestly oracle, similar to the expression "asking my counsel" in Is 30:2, but also having the implication of worship. Relying on horses is likely a reference to Egypt where they were plentiful and were a critical part of its military as we know from the Exodus.

ⁱ (31:2) Is 1:4, 9:7, 9:17, 10:17, 14:20, 22:14, 28:21, 28:1, 28:29, 32:6, 45:7; Nu 23:19; Jr 44:29; Ps 92:5, 94:4, 94:8-10; Rm 16:27; 2Ki 6:33; Am 3:6; Hos 1:7-10, 11:9; Hab 1:12, 3:3. God is wise and His words will make fools out of the scheming leaders who thought they knew how to protect Jerusalem without consulting the Lord. God does not call back His words, meaning He will do what He says He will do. He will bring disaster upon evil ones. Go is saying, in effect, "You should have come to me first. The Septuagint for verses 2-3 reads, "2Therefore He has wisely brought evils upon them, and His word shall not be frustrated; and He shall rise up against the houses of wicked men, and against their vain hope, 3even an Egyptian, a man, and not God; the flesh of horses, and there is no help in them; but the Lord shall bring His hand upon them, and the helpers shall fail, and all shall perish together."

^j Or physical

^k Yahweh

^l (31:3) Is 5:25, 9:17-21, 10:3, 20:5-6, 30:5-7, 30:16, 36:9; Ps 9:20, 146:3-5; Jr 15:6, 17:5, 51:25; 2Th 2:4; Ezk 14:26, 20:33-34, 28:9; Mt 15:14; Ne 1:10; Jb 30:21. The Egyptians are only human, not Spirit, and will fail when the time comes for them to help Judah. Those who relied upon them will also fail. Only God can protect Jerusalem, stretching out His hand in mighty salvation (Ex 6:6, Ac 4:30) and in judgment (Ex 3:20, Is 7:5, Ps 138:7) against Egypt and Assyria (Is 10:5). And He would do so with respect to His people as well, 2Ki 21:13, Jr 6:12, Ezk 6:14, Zep 1:4. The Spirit is the power that gives life, wisdom and judgment to God's people.

^m Yahweh

ⁿ Yahweh Tsebaoth

^o (31:4) Is 42:13; Hos 5:14; Am 1:2; 3:8-12; Nu 24:9; Hos 11:10; Zec 12:8; 1Sm 17:34; Jr 3:15, 23:4; Ezk 34:23; Na 3:18; Ps 42:13, 74:23. God will be like a lion guarding its prey, and any mere shepherds who challenge Him and attempt to scare Him away, will fail. God will fight on Mount Zion. The Hebrew is ambiguous, however, as to whether He will be fighting for or against Jerusalem. This ambiguity leaves room for what actually happened, that God brought the Assyrians to the gates of Jerusalem, which no human hand could prevent, but then destroyed them there in one night. The Hebrew words for hosts and to

fight sound alike. / 31:4-9 God's deliverance of Jerusalem from the Assyrians. God protects as the lion protects its prey and birds their young / God is like a lion / God will not be chased away by a shepherd, and does not fear human leaders. / alternative "against Mt. Zion and against His Hill" in which case it is an independent oracle against Jerusalem. Westminster Larger Catechism (1647), Answer to Question 63, reads in part, "THE VISIBLE CHURCH HATH THE PRIVILEGE OF BEING UNDER GOD'S SPECIAL CARE AND GOVERNMENT; OF BEING PROTECTED AND PRESERVED IN ALL AGES, NOTWITHSTANDING THE OPPOSITION OF ALL ENEMIES [Is. 31:4-5] . . ." The Septuagint reads, "For thus said the Lord unto me, As a lion would roar, or a lion's whelp over prey which he has taken, and cry over it, until the mountains are filled with his voice, and the animals are awe-struck and tremble at the fierceness of his wrath; so the Lord of hosts shall descend to fight upon Mount Zion, even upon her mountains."

^p Yahweh Tsebaoth

^q So 1QIsaa; cf. LXX; the Heb. lacks and

^r I.e. as the Angel of Death passed over the Israelis; cf. Exod 12:13, 23, 27

^s So 1QIsaa; MT reads rescue it (bring it to safety)

^t (31:5) Is 5:2, 37:35, 38:6; Dt 32:11; Ps 34:7, 36:7, 91:4; Gn 1:2; Mt 23:37; Lk 13:34; Zec 9:15; Ex 12:23. God is also like a bird flying or hovering over its nest to protect its young. Unlike in the prior verse in which Jerusalem is pictured as the prey of a lion, this verse is unambiguous in showing God as the protector of Jerusalem. God says that he will pass over, rescue, shield and deliver Jerusalem. The Septuagint reads, "As birds flying, so shall the Lord of hosts defend; He shall defend Jerusalem, and He shall rescue, and save and deliver."

^u (31:6) Is 1:2-5, 1:27, 30:15, 44:22, 55:7, 59:13; Jr 3:10-14, 10:22, 3:22; Ezk 18:31-32; Jb 22:23 Despite their sin, God cares very deeply for His people and wants them to repent. The coming of the Assyrians, while an opportunity for repentance that His people should take, is only a foreshadowing of the events that will occur "in that Day" when the Lord brings judgment upon the whole earth. We should repent now because we never know when that Day will come. The Septuagint reads, "Turn, you children of Israel, who devise a deep and sinful counsel."

^v (31:7) Is 2:20, 27:9, 29:18, 30:22; 1Ki 12:30; Ps 135:15. In that day that God's people repented, they will abandon idolatry, something that did not happen historically until after the Babylonian Exile. Even today, though we do not have graven images of gods, we do make idols of our wealth, our security and our own plans.

^w (31:8) Is 10:12, 14:2, 14:25, 21:15, 27:1, 30:31-33, 31:8, 33:1, 34:5-6, 37:7, 37:36-38, 66:16; Jr 25:12; Hab 2:8; Gn 49:15; Ex 12:12; Dt 20:11; Pr 12:24; 2Ki 19:35 The Assyrians will be defeated, but not through the efforts of men. They will flee from their defeat, and those left behind will be made slaves. This accurately portrays what actually happened. The Hebrew for man in this verse was both words, one for an individual man, and one for man collectively. What does God have to do for us to understand and accept who He is, and recognize our need for repentance. In this case, while Hezekiah repented, after his death Judah fell back into sin forgetting the lesson it had learned from Isaiah and the Assyrians. In a similar way, the churches will filled for a time after 9-11, but that lasted only a short time and was replaced by complacency. / Lit. flee / "not of man" means God, not human efforts, defeated the Assyrians. Forced labor, often captured soldiers were forced into slavery. The Septuagint for verses 8-9 reads, "8 And the Assyrian shall fall; not the sword of a great man, nor the sword of a mean man shall devour him; neither shall he flee from the face of the sword; but the young men shall be overthrown; 9 for they shall be compassed with rocks as with a trench, and shall be overcome; and he that flees shall be taken. Thus says the Lord, Blessed is he that has a seed in Zion, and household friends in Jerusalem."

^x Yahweh

^y (31:9) Is 5:26, 10:16-17, 13:2, 18:3, 30:17, 30:29-33, 31:9; Dt 32:31-37; Jr 4:6, 4:21, 51:12, 51:27; Lv 10:2; Ps 21:9; Mal 4:1; Zec 2:5; Na 3:7. The Assyrian King is deserted by his army. Perhaps the Assyrian King. Crag: the king as the rallying point of the princes. Panic: terror is an element of Israel's holy war tradition, in which defeat of the enemy is accomplished by the Lord rather than by human means (cf. v. 8). Vs. 8-9 are the last time Assyria appears in chapters 1-35 Fire/furnace a reference to the temple altar / His rock refers to the strength of the Assyrians / Rock – see Moses's song Dt 32:4, 15, 18, 31. The Assyrian king and his god he trusts will prove to be deceptive quicksand when soldiers and officers panic and flee in terror. Desert the standard – they flee from their units in fear. Fire/furnace – Jerusalem, also called Ariel, was the home of burnt offerings sacrificed to God. Because of this the Lord will punish all those who threaten this place.

^z (32:1) Is 6:5, 9:1-7, 11:1-9; 16:5, 28:6, 32:1, 29:18, 33:5, 33:17, 55:4; Ps 72:1-4, 149:2; Jr 23:5-6, 33:15; Ezk 37:24; Zec 9:9, 14:9 The Messianic King, to whom we were introduced in Chapters 9 and 11) will rule in justice, and those who He appoints to positions of power, His princes, will do so as well. In Chapters 32-35 a major theme is the ideal commonwealth of the future

under the Davidic King, fully realized only in Messiah when He comes to establish His righteous government on the earth. / This promise will ultimately be fulfilled by the Messiah, though Judah's Kings would from time to time have kings who will bring blessings to its people. Vs 32:1-8 – The coming King will reign in righteousness, opening the eyes and ears of God's people.

^{aa} (32:2) Is 4:6, 5:20, 6:9-10, 16:4, 25:4, 30:9-10, 30:25, 33:21, 35:5-6, 41:18, 43:19-20, 44:3, 49:10; Jr 31:9; 1Ki 18:4; Ps 23:2, 55:8, 107:35 Every man, or perhaps every prince, will be like shade in the desert, a protection against the sun which would destroy us. / lit. canals, heavy, an exhausted vs 2-8 the current unsatisfactory situation will be reversed and the weak protected, people will be responsive to prophecy, the blind and deaf will be cured and fools and villains will be recognized for what they are. The Septuagint reads, "And a man shall hide his words, and be hidden, as from rushing water, and shall appear in Zion as a rushing river, glorious in a thirsty land."

^{bb} (32:3) Is 6:10, 29:18, 30:10-15, 35:5, 42:7, 42:16; Dt 29:4 The hardening of hearts, the eyes that do not see and ears that do not hear, will all be reversed in that Day. / turned away / Envisions believers as new creations 2Co 5:17 with open eyes and ears to hear God Is 42:7. Jesus' ministry opened eyes, ears and mouths Mt. 11:5, to reverse Is 6:8-10. The Septuagint reads, "And they shall no longer trust in men, but they shall incline their ears to hear."

^{cc} (32:4) Is 6:10, 29:24, 33:19, 35:6 In that Day those with poor judgment will obtain wisdom, and those who cannot speak clearly will find their voices. / Lit heart, knowledge / stammerers – people who hesitate to state their convictions clearly because they are confused or afraid to reveal their beliefs. The Septuagint reads, "And the heart of the weak ones shall attend to hear, and the stammering tongues shall soon learn to speak peace."

^{dd} (32:5) Is 5:20; Ps 107:40, 118:9, 146:3; 1Sm 25:25 Fools and knaves will no longer be held in high regard. Fool=racah? Fools usually refers to those who do not fear, love or trust the Lord, Ps 14:1, 53:1, 74:18-22; Fool and noble sound almost alike in Hebrew. The fool will no longer be held in high regard. Scoundrel – a person who does not advocate for the most needy, Is 1:17. The Septuagint reads, "And they shall no longer tell a fool to rule, and your servants shall no longer say, Be silent."

^{ee} So 1QIsaa LXX; MT reads work

^{ff} Yahweh

^{gg} (32:6) Is 3:12-15, 9:15-17, 10:2-6, 26:10, 59:7-13; Ps 14:1; Eccl 10:13; Pr 9:10, 13:16, 15:2, 19:3, 24:2, 24:7-9; 1Sm 24:13 Fools plot evil and utter falsehoods against the Lord. / or does, lit. make empty the hungry soul, he causes to lack / The greatest folly is to teach wrongly about God. The Septuagint reads, "For the fool shall speak foolish words, and his heart shall meditate vanities, and to perform lawless deeds and to speak error against the Lord, to scatter hungry souls, and He will cause the thirsty souls to be empty."

^{hh} 1QIsaa and MT use two different synonyms

ⁱⁱ So 1QIsaa; cf. LXX; MT reads a needy one pleads

^{jj} (32:7) Is 5:23, 11:4, 29:19–21, 61:1; Jr 5:26-28; Mi 2:1-2, 7:3; Pr 29:4; Dn 12:10; Ps 10:2, 10:7-11, 72:4 The knave plots iniquity against the poor. / lit. words of falsehood, justly

^{kk} (32:8) Is 14:24; 1Ch 29:9; Pr 11:25

^{ll} (32:9) Is 3:16–4:1, 28:23, 47:8; Am 4:1-3, 6:1; Zep 2:15; Dn 4:4 But good men will be honored for the good that they do. / vs. 9-20, There will be a failure of the harvest followed by the restoration of nature. For the complacent, they will be laid low. But the pouring out of the Spirit will make the lives of His people fruitful. Lamenting, considered something women do, will be followed by a transformation of the natural and moral environment through the spirit of God. / Denounced for living in luxury and complacency in false security, when what is needed is repentance.

^{mmm} So 1QIsaa; MT reads without

ⁿⁿ (32:10) Is 5:5-6, 7:23, 24:7, 37:30; Zep 1:13 The complacent women of Jerusalem, representative of any group of people who trust in wealth, power and possessions for their security, were warned of crop failures, coming poverty and devastation (v. 14) when Assyria invades Judah. A crop failure, or perhaps more precisely the destruction of the crops by the Assyrian invaders who first conquered the agricultural areas upon which Jerusalem depended for its food, would have devastating consequences for this ancient agrarian society. The Septuagint reads, "Remember for a full year in pain, yet with hope; the vintage has been cut off; it has ceased, it shall by no means come again."

^{oo} Lit. the loins; so 1QIsaa LXX; MT reads to loins

^{pp} (32:11) Is 20:2, 22:12, 33:14, 47:2-3; Jr 4:8; Mi 1:8. Am 6:1; Na 3:5; Gn 37:34; Jl 3:1-2 Verses 11-13 are a call for morning and repentance for the sins of Jerusalem. Sackcloth and the beating of breasts, v. 12, are traditional signs of mourning. The Septuagint for verses 11-12 reads, “¹¹Be amazed, be pained, you confident ones; strip, bare yourselves, gird your loins ¹²and beat your breasts, because of the pleasant field, and the fruit of the vine.”

^{qq} The Qumran Isaiah Scroll lacks “beat your breasts”, which is present in both the Masoretic and Septuagint texts, and substitutes “in mourning.”

^{rr} (32:12) Is 7:33, 16:9, 24:7; Na 2:7; Mk 14:25

^{ss} The Masoretic text lacks “and”.

^{tt} (32:13) Is 5:6-17; 7:23–25, 9:18, 10:17, 22:2, 23:7-9, 24:11-12, 27:2-5, 27:10, 32:12-13, 34:13; Gn 3:18; Hos 9:6, 10:8. Sin, even secret sin, produces briars and thorns in our lives. Here the collective sin of Jerusalem is pictured as thorns and briars growing in the streets of Jerusalem, and in its places of merriment, after it has been abandoned. Briars and thorns is a recurring motif connoting infertility of the Land, ecological degradation, all with a moral dimension (but what of seeds falling among the briars?) The theme of the Land and the people of God being a vineyard repeats itself. The Septuagint reads, “As for the land of my people, the thorn and grass shall come upon it, and joy shall be removed from every house.”

^{uu} (32:14) Is 2:15, 5:17, 6:11, 7:25, 13:21-22, 22:2, 24:10–12, 25:2, 27:10, 34:13; Jr 2:24, 14:6; Ps 104:11. The City of Jerusalem will “forever” be abandoned and become a place for animals rather than people. The palace, or fortress, refers to a high easily defended point. The hill, castle or citadel (Ophel) is mostly synonymous with the word translated as palace. It may refer to the stronghold of the City with its “great projecting tower” (Neh 3:27). The Hill and Watchtower (Jerusalem) are set over the vineyard, but now wild donkeys run free in this once cultivated vineyard, where, presumably, they do damage to the vines. Jesus is the vine? Ophel was the site of ancient Jerusalem south of the temple, 2Ch 27:3; Ne 3:26-27. The Septuagint for verses 14-15 reads, “¹⁴As for the rich city, the houses are deserted; they shall abandon the wealth of the city, and the pleasant houses; and the villages shall be caves forever, the joy of wild donkeys, shepherds' pastures; ¹⁵until the Spirit shall come upon you from on high, and Carmel shall be desert, and Carmel shall be counted for a forest.”

^{vv} Ruach

^{ww} (32:15) Is 11:2-9, 29:17, 35:1-2, 44:3, 59:21; Ps 104:30, 107:35; Ezk 36:22-38, 37:9–10, 39:29; Jl 2:28, 3:1–2; Ac 2:1-21, 2:33, 8:17, 10:44; Rm 5:5; Gal 5:22-23, 6:15. Jerusalem will remain abandoned until the Spirit is poured out in Jerusalem after which the desert will become a fertile field and the fertile field a forest (i.e. even more productive). Although it is unclear from this passage when the Spirit will be poured out, we know from the preceding chapter that God is waiting to show mercy to His people and is only waiting until they repent and return to Him. [32:15–18, 20] Extraordinary peace and prosperity will come to Israel under just rulers. / Or a wind / vs. 15-20 again depicts the Millennial Kingdom from the blessings of the Spirit including prosperity v15, righteousness v 16, peace (when the forest of human pride is leveled by hail v18-19. / the Spirit will rest upon the messianic King, and will be poured out on the people, bringing about a new creation, and moving them to accept Him as their Lord. Prophets have often written of an outpouring of the Holy Spirit in the Messianic age which are fulfilled on Pentecost and thereafter.

^{xx} Fruitful field is “Carmel” in the Septuagint.

^{yy} (32:16) Is 1:26, 9:7, 28:6, 33:5, 35:1, 35:6, 42:11; Ps 48:1; Zec 8:3. When the Spirit is poured out, justice and righteousness will result. That is, the evil which is being done in Jerusalem will be remedied. / destroyed/hail play on words?

^{zz} (32:17) Is 1:27, 2:4, 9:6-7, 11:6, 30:15, 33:15–16; Jas 3:18; Ps 72:2-3, 72:7, 85:8-10, 119:165; Rm 5:1, 14:17; Heb 12:11. The result of the coming of righteousness will be peace and confidence through trusting in the Lord, even in the midst of the storm (Jn 16:33).

^{aaa} (32:18) Is 2:4, 11:10, 14:3, 26:1-3, 26:12, 30:15, 33:20, 37:33, 65:21, 66:14; Jer 23:6; Mi 4:4; Hos 2:18-23; Zec 2:5, 3:10; Am 9:14; Jsh 1:13; Jb 11:18. God’s people will live securely and in peace.

^{bbb} (32:19) Is 2:17, 10:18-19, 10:33–34, 19:18, 24:10-12, 26:5, 27:10, 28:2, 28:17 29:4, 30:30; Zec 11:2; Jb 40:11 The people of God will be blessed even when the hail comes to knock down the forest or destroy the city. Cn: Heb And it will hail when the forest comes down. Hail is earlier seen as one of God’s powers to destroy Assyria (ch 30?); forest/city – figurative language to describe the defeat of forces hostile to the Kingdom, with the “city” (Babylon?) appearing as the center of the opposition Is

24:10, 25:2. The Septuagint reads, “And if the hail should come down, it shall not come upon you; and they that dwell in the forests shall be in confidence, as those in the plain country.”

^{ccc} (32:20) Is 7:25, 30:18-24; Jr 17:8; Nu 24:6-7; Ps 1:3; Ec 11:1; Dt 28:12; Jb 39:8; Rv 22:1-2. When the Spirit is poured out, the people will be blessed with well-watered fields and productive cattle that do not need to be confined, perhaps because the dangers which could befall free roaming cattle (wild animals, thieves and enemies) will no longer exist or be neutralized (Is 11:6-9, 65:19-25). We are effectively being offered a choice, between a blessing and a curse, with nothing in between. Either we trust in the Lord and gain salvation, or we trust in ourselves and suffer destruction. The Messiah has already come, and the new Kingdom is coming into being, though it is not yet fully here. We should live our lives in such a way as to help bring it to completion and show its effects in our lives and character. / Lit. send out the foot of the ox / Happy/Blessed – People will see God’s blessings after the destruction. Sow beside all waters, the stream will ultimately bring healing for all wounds.